



The Philosophy of Mentioning the Works of Divine Creation in Connection with the Prophecy of the Prophets in the World of Development based on Qur'anic Verses

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Abstract

The works of divine creation are natural phenomena in the world of creation: heavenly, atmospheric, and terrestrial phenomena. Mentioning the sky and its phenomena such as stars, night and day, and atmospheric phenomena such as wind, rain, and lightning, as well as terrestrial phenomena such as springs, mountains, and the sea, animals have been used in the Holy Qur'an in abundance, with different interpretations, and for different purposes. Since man is familiar with nature, his thoughts are also accustomed to nature; the Qur'an has asked people to think in divine signs. The main goal of natural science from the Qur'an's point of view is to increase human knowledge about God Almighty. However, besides this ultimate goal and philosophy, we can mention other goals that realizing them is a prelude to reaching that ultimate goal. One of these purposes is related to the Prophecy of the prophets: It is in proving the truthfulness and miracles of divine prophets and comforting them in times of hardship in general, and regarding the truthfulness of the Holy Prophet (PBUH) and stating the jurisprudence in the Islamic religion in particular. The research is descriptive-analytical type and the method used in it is a library. It extracted the names and the number of natural phenomena in the Qur'an using the book *al-Mu'jam al-Mufahras* and the list of environmental announcements in the Qur'an, and has examined the philosophy of mentioning the works of the divine creation in connection with the Prophecy of the prophets.

Keywords: *God Knowledge; Works of Divine Creation, Qur'an; Signs; Natural Phenomena*

1- Introduction

The meaning of works of divine creation is natural phenomena in the world of creation; nature is a phenomenon that humans are with it from birth to the end of life. Human nature is familiar with nature and in order to continue life, to seek perfection, to find one's own nature, it needs its various manifestations. In the Holy Qur'an, various natural phenomena are mentioned in different forms and for different purposes. With variety and detail and with great emphasis in concrete and tangible language, he mentioned almost all the manifestations and works of nature - from the expanse of the earth to the expanse of the sky, from the height of the air to the bottom of the seas, from the green meadows to the

high mountains, from the dry desert to dense gardens, from small insects to huge elephants, from bright stars and the bright sun, etc. (Bazargan, nd, p. 233).

In relation to mentioning the works of divine creation, it should be said that the Qur'an is not a book on natural sciences, but a book of guidance, and if it talks about natural phenomena, it is for people to realize the greatness of the creator of the universe by exploring and thinking about natural beings and get close to Him. The Qur'an also considers natural phenomena to be signs of God Almighty and considers natural science to be a science of signs: (Al-Rūm: 22). Therefore, from the point of view of the Qur'an, natural science is not desirable in itself, and it is desirable only if it brings us closer to the wise creator of this world.

On the other hand, it should be said that although the main goal of natural science and mentioning the works of divine creation from the perspective of the Qur'an is to increase the knowledge of humans towards God Almighty. And this proposal repeatedly draws attention in the Holy Qur'an that what God created should be carefully and deeply studied and examined in order to realize the fact that each of the works of God's creation is not only necessary in its place to continue human life, but each one of them tells the great power and infinite power of the creator. Therefore, the Qur'an looked at nature from various angles, considered natural manifestations as divine signs, took an oath to some of them, cited and argued the works and signs of nature, and referred to the natural phenomena in many verses and invited man to think and reflect on the manifestations of nature, but besides this issue, there are other goals and philosophies that are proposed as a prelude to achieving this main goal, these issues are: "Proving the Prophecy of Prophets", "Consoling the Prophets", "Authenticity of Qur'an and Muhammad (PBUH) Revelation", "Stating the Jurisprudential Issues".

In this research, while explaining the philosophy of mentioning natural phenomena in connection with the turn of the prophets, we will count the number of natural phenomena used along with their other meanings.

2- Types of Natural Phenomena in the Qur'an

More than 750 verses, which cover about ten percent of the Qur'an, are devoted to the topic of natural phenomena. So that they can be placed in three groups:

Earth and Earthly Phenomena: "Arḍ" is used 460 times meaning earth, 323 times in the Makkī Surahs and 137 times in the Madanī Surahs, in all these cases it is mentioned in the singular form and about 220 times together with the sky. Earthly phenomena that are mentioned in the Qur'an are divided into two groups: inanimate and animate. Inanimate phenomena on earth are anything that does not have the needs of living things such as food, water and oxygen. Earthly entities mentioned in the Qur'an are: earth, water, river, spring, and sea, bubble of water, rock, stone, mud, mountain, cave, soil, dry land, light, shadow, day, night, darkness and fire. And living phenomena are such as animals and plants.

Sky and Celestial Phenomena: "Samā'" means the sky has been mentioned 310 times in the Holy Qur'an: 118 times in the singular form of "Al-Samā'", 2 times in the singular and nakarah form of "Samā'", 185 times in the plural and Ma'refah form of "Al-Samāwāt". And 5 times it is mentioned in the plural and nakarah form of "Samāwāt". The sky and its mysterious phenomena have always attracted human attention and made him think. To the extent that a number of science fields are dedicated to the knowledge of the sky, stars and other phenomena. The Qur'an has paid a lot of attention to this great phenomenon and has mentioned it in several verses.

Atmospheric Phenomena

Another natural phenomena mentioned in the Qur'an are atmospheric phenomena, which have been mentioned 151 times (109 times in Makkī Surahs and 42 times in Madanī Surahs. These phenomena include: wind, clouds, thunder and lightning, rain.

3- The Philosophy of Mentioning the Works of Divine Creation in Connection with the Prophecy of the Prophets

3-1 Proving Prophecy

In religious beliefs, after belief in God and resurrection, there is belief in the mission and prophecy of prophets; this means that God has revealed His words to one of the human beings, and through him, He informs other human beings about His orders. In addition to showing the correct way for the true evolution of man, and receiving revelation and communicating it to the people, the divine prophets have also known other important effects in the evolution of humans, the most important of which are as follows:

1. There are many things that the human mind has the ability to understand, but either it requires the passage of time and many experiences, or it is neglected and forgotten due to people's attention to material things and the predominance of animalistic tendencies or remains hidden from the masses of people due to bad education and bad propaganda. Such things are also expressed by the prophets and with continuous reminders, they are prevented from being completely forgotten and with correct and logical teachings, it is clarified why the Holy Qur'an is called "Mudhakkir", "Nadhīr", "Dhikr" and "Tadhkirah".
2. One of the most important factors of human education and growth is the existence of role models, the importance of which has been proven in psychology. God's prophets, as perfect human beings trained by God, play this role in the education and cultivation of people. And we know that in the Holy Qur'an "Education and Cultivation" are mentioned together and even in some cases "Cultivation" comes before "Education" (Misbah Yazdi, 2010, pp. 131-132).

Since there is no means of communication between God and the Prophet, and there is no apparent transmitter or receiver to transmit the divine word from one place to another or from one person to another, many people have doubted the authenticity of this claim. Therefore, in order to remove people's doubts and help them identify the true prophets, God sent them with miracles. Many of these miracles are related to natural phenomena, which we mention in this section:

Among the divine works of God, the natural phenomena of the sea and its splitting: "And (remember) when We split the sea for you" (al-Baqarah: 50), the descent of lightning: "So the lightning (the burning fire of heavenly lightning) Surrounded you." (Al-Baqarah: 55), the shadowing of the cloud and the descent of Mann and Salwā: "And (while wandering in the Sinai desert) We made the cloud a canopy over your heads, and sent down you food of partridge." (Al-Baqarah: 57), the boiling of twelve springs from the stone: "Strike your staff on that stone. So twelve springs gushed forth from it (for the twelve tribes of the descendants of Jacob)" (Al-Baqarah: 60), sending storms, locusts, lice and frogs: "So We sent storms, locusts, lice, frogs and blood as signs. We sent them separately" (Al-A'rāf: 133), staying the Mount Sinai above the heads of the children of Israel: "And (remember) when We took a covenant from you and raised the Mount Sinai above your heads" (Al-Baqarah: 63), Turning a staff into a snake: "And (a call was made to) throw away your staff, so (he threw it down and) when he saw it moving quickly, he said that it was a snake" (al-Qaṣaṣ: 31), drought and lack of crops: "And indeed We caused the pharaohs (as the beginning of the promise to the children of Israel) to famines and lack of crops, may they remember." (al-A'rāf: 130) He refers to the miracles of Prophet Moses (PBUH) in order to prove his Prophecy. In describing these miracles, the natural phenomena that are examined include:

1- "Ra'd", "Barq" and "Şā'iqah"

The intense sound created by the collision of two rain clouds is called "Ra'd" which, of course, is accompanied by the creation of "Barq" light. (Ibn Manzūr, 1988, under the article Ra'd)

If this barq i.e. lightning reaches the Surface of the earth, it is called "Şā'iqah" (Ibid. under the subject of Şa'iq). In the Holy Qur'an, these three phenomena, which are related to each other, are mentioned sixteen times, 6 times in the singular form of "Al-Şā'iqah", 2 times in the plural form of "al-Şawā'iq", 2 times in the word "Ra'd" and 6 times in the form of "Barq". Of these, there are 6 in Makkī Surahs and 10 in Madanī Surahs.

2- The Sea

"Baḥr" meaning the sea has been used 41 times in the Qur'an (34 times in the singular form (Baḥr), 5 times in the plural form (Al-Baḥrān, Al-Baḥrayn) and 3 times in the plural form (Al-Biḥār, Abḥur)) (Ibn Manzūr, 1988, under the article "Baḥr") and phenomena in the sea such as "Mawj" i.e. wave are mentioned 7 times, "Lu' Lu'" 6 times and "Marjān" 2 times. Of these, 27 cases are in Makkī Surahs and 14 cases are in Madanī Surahs.

3- Cloud

"Saḥāb" in the meaning of cloud (Farāhīdī, 1410, under the article Saḥb) is used nine times in the Qur'an. Also, this phenomenon is mentioned with the words "Ghamām" meaning white cloud (ibid., under the subject of Ghamam) four times, with the word "Mu'şarāt" meaning rain-making cloud (Ibn Manzūr, 1988, under the subject of 'Aşr) once and with the word "'Ariḍ" means a cloud that brings rain (Ṭurayhī, 1983, under the article of 'Arḍ) is also used 2 times. Of these, there are 16 cases (10 cases in Makkī Surahs and 6 cases in Madanī Surahs).

4- Mann

"Mann" in the word means small drops like dew drops that sit on trees and have a sweet taste (Rāghib Isfihānī, 1412, under the article Mann). Although most commentators consider it to mean Manna of hedysarum (Ibn Qutaybah, nd, Vol. 1, p. 49; Fakhr Rāzī, 1420, Vol. 3, p. 522; Zamakhsharī, 1407, Vol. 1, p. 142). But according to the report of Tafsir Nemooneh, there is a difference among commentators about its meaning: a) It is a kind of mushroom. b) "Mann" is all the blessings that God has promised to the Israelites. c) It was something like a coriander seed that they used to make bread. d) Special resin (Makarem Shirazi, 1995, vol. 1, p. 263).

5- Salwā

"Salwā" is mentioned 3 times in the Qur'an next to "Mann". According to Damiri's report, there are three possibilities in the meaning of this word: a) Quail. b) A quail-like bird. c) Honey (Damiri, 1978, vol. 1, p. 562). But most commentators consider it to mean quail (a bird) (Zamakhsharī, 1407, vol. 1, p. 142; Quṭb, 1988, vol. 1, p. 73; Fakhr Rāzī, 1420, vol. 3, p. 522.).

6- Mountains

"Jabal" in the absolute meaning is mountain and Rawāsī in the meaning of a fixed mountain (Ibn Manzūr, 1988, under the article Rasū) are used 48 times in the Qur'an (42 cases in the Makkī Surahs and 7 other cases in the Madanī Surahs): 6 times in the singular form (Jabal), 33 times in plural form (Jibāl) and 9 times in the form of (Rawāsī).

7- Spring

"Ayn" means a spring (Ṭurayhī, 1983, under the article 'Ayn) in the Qur'an 21 times (9 times in the singular form ('Ayn), 10 times in the plural form ('Uyūn) and 2 times in the double form ('Aynān). In addition to this, the word "Yanbū'" which means "Spring" (Mustafawi, 1981, under the article "Naba'") is also used 2 times in singular and plural form. 1 more time it is mentioned with the special name "Salsabīlā" which is the name of a spring in heaven (Jawharī, 1407, under the article Salal). Out of the total of 24 cases, 18 cases are in Makkī Surahs and 6 cases are in Madanī Surahs.

8- Jānn

The reptilian animal that is mentioned in the Qur'an is the snake, which is mentioned 5 times in the Qur'an with its Arabic equivalent (Ḥayyah, Tha'bān, and Jānn). 1 time with the word "Ḥayyah", 2 times with the word "Jānn" and 2 times with the word "Tha'bān"; "Jānn" means white snake (Ṭurayhī, 1983, under the word Janan) that is small and narrow (Tabataba'i, 1417, vol. 8, p. 218) and "Tha'bān" is a long snake, which is called Tha'bān because of its speed in crawling. (Qarashī, 1992, under the word "Tha'b")

Revival of dead birds: "Thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave" (Al-Mā'idah: 110) The descent of Mā'idah from the sky (Al-Mā'idah: 110-115), refers to the miracles of Jesus (PBUH). Conquering the strong wind for Solomon: "We tamed the strong (and calm) wind which flowed at his command towards the land (Levant and Palestine) which We have made blessed (Al-Anbiyā': 81) and understanding the words of the birds: "And he said: O people, we have been taught the language of birds" (Al-Naml: 16), referring to the miracles of Prophet Solomon (AS). Among the natural phenomena used in mentioning the miracles of the sky, birds, and wind are:

1- Birds

Another group of vertebrates are birds, which are mentioned in the Qur'an in two general and specific ways. In general, it is used with the Arabic equivalent "Ṭayr" 24 times (17 times in the Makkī Surahs and 7 times in the Madanī Surahs) in the Qur'an; 15 times with the word "Ṭayr", 4 times with the word "Ṭayran", 5 times with the word "Ṭā'ir". But they are mentioned 7 times with proper names, 4 times in Makkī Surahs and 3 times in Madanī Surahs, and they are: "Salwā" is mentioned 3 times next to "Mann" in the Qur'an. "Ghurāb": means raven (Qarashī, 1992, the word Gharb) is mentioned twice in verse 31 of Surahs Mā'idah. "Hud Hud" means Hoopoe (Qarashī, 1992, under the word "Hudd") is mentioned once in the Qur'an in the story of Solomon the Prophet and Queen of Sheba (Al-Naml: 20). "Abābīl" means "Disparate groups" (Farāhīdī, 1410, under the word Abel) which together with the word "Ṭayr" means a group of birds (not that Abābīl is the name of a bird alone) (Makarem Shirazi, 1993, Vol. 27, p. 337), has been used once in the Qur'an.

2- Wind

"Rīḥ" from the noun "Rūḥ" means moving air and its plural is "Rīyāḥ" and "Arwāḥ" (Farāhīdī, 1410, under the noun "Rūḥ"), which is used 26 times in the Holy Qur'an, 16 times in the singular form (Rīḥ) and it has been used 10 times in the plural form (Rīyāḥ). This phenomenon is also mentioned with other words such as "'Āṣīf" which means strong wind (Farāhīdī, 1410, under the article of 'Aṣaf; Ṭabrasī, 1993, vol. 6, p. 475) 4 times and "Ḥāṣīb" which means wind (Ibn Manzūr, 1988, under the article of Ḥaṣab) has been mentioned 4 times. Out of these 36 cases, 32 cases are in Makkī Surahs and 4 cases are in Madanī Surahs.

The splitting of the moon into two halves: "The resurrection was very close and the moon was split" (Al-Qamar: 1) also refers to the truthfulness of the Prophecy of the Prophet of Islam. "Qamar"

means the moon (Rāghib Isfihānī, 1412 AH, under the article Qamar). In the Qur'an, 27 times and one case with the word "Ahillih" is used in the plural of crescent (moon of the first to the third night) (Farāhīdī, 1410, under the article "Halal"), and it can be seen that most of the cases "18 times" the word (moon and sun) have come together. Out of this total, 27 cases (23 of them are in Makkī Surahs and 4 of them are in Madanī Surahs).

And sending the flood on the people of Noah and destroying them: "And indeed We sent Noah to his people, so he stayed among them for nine hundred and fifty years (but they did not believe in him except for a little), then the flood (water) covered them. While they were oppressors" (Al-'Ankabūt: 14) it refers to the miracle of that Prophet. Now, to clarify these miracles, we will describe some of them:

The holy verse: "So We sent (plagues) on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin." (Al-A'rāf : 133) refers to four of the miracles of Prophet Moses (PBUH), i.e. sending a storm, a locust, a louse, and a frog, which are all natural manifestations (Ṭayyib, 1999, Vol. 5, p. 436).

After many calamities endured by the Israelites, Prophet Moses (PBUH) and Aaron went to Pharaoh and asked him for permission to emigrate, but Pharaoh did not allow it. Then Pharaoh said to Prophet Moses (PBUH): Who wants to emigrate? Prophet Moses (PBUH) said: All the children of Israel migrate with their wives and children and whatever they have that can be transferred. Pharaoh said: Only men should go. Prophet Moses (PBUH) was disappointed and hit his staff on the ground and a wind blew from the east and brought various locusts with it until the air became dark and the earth disappeared under the mass of locusts. The locusts ate and destroyed everything they found. People fought with each other for fear of famine and destruction. When Pharaoh saw the situation like this, he panicked and said to Prophet Moses (PBUH): I have broken my promise several times. Now drive away these locusts and travel wherever you want with your people. Prophet Moses (PBUH) asked God and a wind blew from the west and took the locusts and poured them into the Red Sea so that there were no locusts left. But Pharaoh broke his promise, so he controlled the lice over them. Pharaoh again went to Moses and asked him to remove this scourge. Prophet Moses prayed and God answered his prayer. But he still did not give up after seeing this miracle, Prophet Moses also hit his staff on the Nile River, frogs came out of the Nile River and covered the city and climbed over the heads of the people, so that the people got fed up. Pharaoh went to Prophet Moses and said: If you return the frogs, I will allow you and the Israelites to migrate. Prophet Moses prayed it took seven days until all the frogs were poured from the city into the sea and the plague was removed (Isfihānī, 2008, pp. 450-521). Among the natural phenomena and disasters that have been used in the number of calamities are Qummal and Jarād:

1- Qummal

"Qummal" is once (Al-A'rāf: 133) stated in the Qur'an that God Almighty sent it as a plague to punish the Israelites. Several possibilities have been mentioned regarding the meaning of this word: a) Large-bodied monkeys. B) Small flies. c) Lice (Tabataba'i, 1417, vol. 8, p. 228).

2- Jarād

"Jarād" means grasshopper (Qarashī, 1992, under the word "Ba'ḍ") in the Qur'an twice. He once spoke about covenant-breaking with Moses (PBUH) and stated that the attack of locusts on the covenant-breakers was one of the divine punishments that befell them (Al-A'rāf: 133) (Ṭabarasī, 1993, Vol. 4, p. 721) and another time compares humans on the Day of Judgment to locusts that run in confusion in all directions (Al-Qamar: 7) (Tabataba'i, 1417, vol. 19, p. 93).

3- Dafda'

The frog is the most common amphibian animal, which is mentioned once in the Qur'an as a plague and calamity (Tabataba'i, 1417, vol. 8, p. 228. Qarashī, 1992, under the word *Dafda'*) that God brought upon the people of Israel because of the covenant-breaking (Andulisī, 1420, vol. 5, p. 150)

Making a bird out of mud in the holy verse "And when you made a bird out of mud by my permission, then you blew into it and it became a bird by my permission" (Al-Mā'idah: 110), refers to the miracle of Jesus (PBUH) (Sabzewari Najafi, 1419, vol. 2, p. 253). He made something like a bird out of water and mud, and he blew into it, then by the will of the Lord, the parts of water and mud turned into flesh and blood and the internal and external parts of a bird, and it flew away which is a witness to its vital force. In order for there not to be any ambiguity in the calling of the Prophet, the Qur'an has included the word "By permission" to make it clear that this was done by God's will. "Ṭīn" means thin mud (Ibn Manzūr, 1988, under the article of Ṭīn) and "Ṣalsāl" means dry mud (Rāghib Isfihānī, 1412, under the article of Ṣalal) and "Turāb" means soil (Ibn Manzūr, 1988, under the article Ṭīn) are used 34 times in the Qur'an (27 cases in the Makkī Surahs and 7 cases in the Madanī Surahs) (Ibn Manzūr, 1988, under the article Ṭīn).

Mentioning the natural phenomenon of the camel and its exit from the middle of the mountain in the holy verse: "has certainly come to you as proof from your Lord; this camel is for God, which is a sign for you" (it refers to one of the miracles of Prophet Saleh (PBUH) (Kashani, 1987, vol. 3, p. 164). In the Qur'an, *Nāqah* means female camel and *Jamal* means male camel (Farāhīdī, 1410, under the words *Jamal* and *Nāqah*) 3 times. "Ibil" and "Ba'īr" are both used in the absolute meaning of camel (Qarashī, 1992, under the words *Ibil* and *Ba'īr*) in the Qur'an 4 times.

The subjugation of mountains and birds in front of Prophet David "We subjugated the mountains and birds that glorified (God) with David" (Anbīyā': 79) is considered one of the miracles of that Prophet. The meaning of conquering is that the mountains and birds called out to David when he was glorifying God and answered him (Ṭabarasī, 1993, Vol. 9, p. 152). Natural phenomena, mountains, birds were previously examined.

3-2. Comforting the Prophets

Another case of mentioning the natural phenomena and works of God's creation in the Qur'an is the verses with the context of comforting the prophets. The natural phenomenon of the mountain was mentioned as an example to comfort Moses (PBUH) and to calm the heart and mind of Moses - whose people insisted on seeing God with visible eyes - he was told: "But look towards this mountain, if it remained fixed in its place, you will see me too..." (Al-A'rāf: 143)

Certainly, this verse was issued in the comfort of God's great prophet, Prophet Moses (PBUH), that when a mountain with such greatness and strength cannot bear the presence of God, then man with all this weakness is not able to see the pure essence of God. Abu Ḥayyān Andulisī writes: In this verse, Moses' heart is consoled and soothed so that he can bear the weight of being forbidden to see God (Andulisī, 1420, vol.5, p. 214).

The beloved Messenger of Islam (PBUH), that prophet of mercy, was also very upset that the unbelievers and polytheists were not guided, and he sympathized with them because they do not believe in the truth and why they suffer misery. Why don't they surrender before God's clear signs? God consoles the Prophet with different interpretations; God does not consider him responsible for the sins of the disbelievers (Al-Baqarah: 119) and watch over their actions (Al-Furqān: 43), but only introduces his responsibility as giving good news and warning to mankind (Al-Saba': 28) "Until some of them that God wants to be guided" (Al-Ra'd: 27) and "Some others who have taken their carnal desires as their god and they reach a point where they neither hear nor understand, but are completely misguided like the

misguidance of cattle, even more misguided than them." (Al-Furqān: 44). This story is not a new thing from God, because it has many parallels in the wonders of His creation and His signs in the universe, for example, He made the shadow wider and then has made the sun as its reason in order to abrogate and destroy it: "Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it" (Al-Furqān: 45) and "And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again" (Al-Furqān: 47) and "And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud. That We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people" (Al-Furqān: 48-49).

Therefore, it is not impossible for a believer and an unbeliever, one of whom is guided and the other goes astray, even though both are God's servants and live on the same earth and both have the same prophet. And they are like two waters, one is sweet and pleasant, and the other is salty and bitter, and God has placed both of them side by side, but He has placed a distance and a limit between them (Al-Furqān: 53) (Tabataba'i, 1417, Volume 15, pp. 223-228).

"Baḥr" meaning sea is used 41 times in the Qur'an (34 times in the singular form (Baḥr), 5 times in the double form (Al-Baḥrān, Al-Baḥrayn) and 3 times in the plural form (Al-Biḥār, Abḥur) and some of the phenomena in the sea have been mentioned, such as "Mawj" 7 times, "Lu' Lu'" 6 times and "Marjān" 2 times. Of these, 27 cases are in Makkī Surahs and 14 cases are in Madanī Surahs.

And in another place, God swears on the natural phenomena of daylight and calmness of night to comfort the prophet: "Swear by the bright day (or its noon). And swear by the night when it is calm. That your God has never left you and has never been angry with you." (Al-Duḥā: 1-3) Because it was not revealed to the Messenger of God (PBUH) for several days, so that the people mockingly said to him, "God has said goodbye to you" and in response to them, God revealed this Surah to console the Prophet to say: As you can see the extension of the natural phenomenon of the night after the brightness of the day, in the case of revelation, after the days of revelation and the manifestation of its light on Prophet (PBUH), it stopped for a few days, and there was a period of non-revelation, and then the revelation began (Bint al-Shāṭi', 1997, p. 268), because the issue of the compatibility of daylight with the revelation, and the darkness of night with the interruption of revelation is not hidden for anyone (Tabataba'i, 1417, vol. 15, p. 225).

In any case, this interpretation is a consolation for the Prophet (PBUH) to know that if sometimes there is a delay in the revelation, it is for reasons that God knows, and there is never any reason that God is angry with him according to what his enemies say or He wants to leave him, he is always subject to God's special favors, and is always under His special protection (Makarem Shirazi, 1995, vol. 77, p. 98).

3-3. Proving the Authenticity of the Revelation to Prophet Muhammad (PBUH)

Sometimes mentioning the natural phenomena and works of divine creation is in line with stating the authenticity of the revelation to Muhammad (PBUH). In these cases, most of which are related to celestial phenomena and parts of the day and night, after swearing by these phenomena, this issue is expressed with news sentences, even sometimes the addressees of these verses are the Messenger of God himself (Hawthorn, Jerald; Sharif, Abdul Qādir, 2010, p. 45). For example, in verses 1-2 of Surahs Al-Duḥā, after swearing by the light and the rising of the day "Swear by the beginning of the sun's radiance and by the bright day and by the night and its pervasive darkness and by the night when it calms down and covers" with the news sentence "that your Lord has not left you and has not considered you as His enemy" (Al-Takwīr: 3), in response to those who say that Muhammad is delusional about Gabriel's revelation, if he is telling the truth, then why will not Gabriel be revealed to him again? He says that the revelation came to you from me, and if it is interrupted for a few mornings, it is on matters that God knows (Makarem Shirazi, 1995, p. 98). Just as you can see the natural phenomenon of the night spreading after the light of the day, in the case of revelation, after some days of the familiarity with the revelation

and the manifestation of its light on Prophet (PBUH), it was stopped for a few days, and a separation was resulted and then the revelation began. Therefore, it cannot be said or assumed that the Lord of Muhammad (PBUH) has abandoned him or is angry with him (Bint al-Shāṭi', 1997, p. 268). The natural phenomena used in these verses are:

1- Day

"Nahār" means day (Qarashī, 1992, under the article Nahr) has been used in the Holy Qur'an 55 times (43 times in the Makkī Surahs and 12 times in the Madanī Surahs). Apparently, all the cases of using Nahār are accompanied by Layl, except for one or two cases, such as verses 45 and 50 of Surahs Yūnus, which, of course, "Bayātan" in verse 50 apparently means night (Ṭabrasī, 1993, vol. 5, p. 174).

2- Night

"Layl" means night and has been used 94 times in the Qur'an (77 times in the Makkī Surahs and 17 times in the Madanī Surahs). And it is mentioned 3 times with the word "Bayāt" which means night (Ṭurayhī, 1983, under the article Bayāt).

3- Darkness

"Zulmat" is rooted from Zulm, meaning darkness (Zubaydī, 1414, under the subject of Zulm) is used 35 times in the Qur'an, and in all cases it is in the plural form of "Zulumāt". In most cases, its figurative meaning is meant except for cases such as Al-An'ām: 1, 59, 63, 97.

Sometimes, in response to those who accused the Prophet (PBUH) that he made the Qur'an himself and attributed it to God, after swearing by the stars "Swear by the returning stars" (Al-Takwīr: 15), which hide themselves during the day "That run their course (and) hide themselves" (Al-Takwīr: 16) and by the coming and going of the night "And swear by the night, when it departs (and reaches its end)" (Al-Takwīr: 17) and the coming of the morning "And swear by the morning, when it brightens" (Al-Takwīr: 18), with the news sentence "Most surely it is the Word of an honored messenger (Gabriel)" (Al-Takwīr: 19), it expresses the truth of Gabriel's revelation to the Prophet. Then, in order to be sure of this revelation, he states five characteristics of Gabriel, the messenger of God's revelation, which are, in fact, the characteristics that are necessary for every messenger with all the conditions: 1) He called him a messenger (Al-Takwīr: 19), so that the people understand; He reveals the Qur'an from God to the Messenger of God (PBUH). 2) He called him honored (Al-Takwīr: 19), to make it clear that he has respect and dignity in the eyes of God. 3) He called him powerful (Al-Takwīr: 20) to make him understand that he has great strength, power and intensity. 4) He called him the owner of the throne of God (Al-Takwīr: 20) to make them understand that he has a position and dignity in the eyes of God. 5) He called him "Obedient" (Al-Takwīr: 21), which indicates that Gabriel is there, that is, with God, he is a giver of orders, under whose hand, his orders are carried out. 6) He called him Amīn i.e. faithful in trust (Al-Takwīr: 21) to make him understand that he does not betray or interfere in God's words and orders (Tabataba'i, 1471, vol. 20, p. 218).

Sometimes, in order to refute the words of the infidels who said that the Qur'an is magic or poetry or legends of the past, He swore by the position of the stars "and I swear by the position of the stars" (al-Wāqī'ah: 75), and with the phrase "Certainly that Qur'an is honorable reading" (Al-Wāqī'ah: 77), it expresses its purpose.

Sometimes, to prove this issue, He swears by the falling of the stars on the horizon "Swear by the star when it goes down" (Al-Najm: 1), and with news sentences "It is naught but revelation that is revealed" (Al-Najm: 4), He expresses His purpose of this oath. With this oath, God calls us to pay attention to a natural and visible phenomenon and says: Just as a star falls and in front of people's eyes, the sky is connected to the earth with a line of light. The light of revelation also appears from the upper

horizon, approaches and descends until it reaches Prophet Mohammad (PBUH) (Bint al-Shāṭi', 1997, p. 268). In these cases, the celestial phenomenon of stars is mentioned in the Holy Qur'an 20 times, sometimes with common words such as Najm (9 times in the plural form of "Nujūm", 3 times in the singular form of "Najm") and Kawkab (3 times in the singular form of Kawkab) and 2 times in its plural form "Kawākib"), and sometimes it is mentioned with the special description of "Ṭāriq" and in one case the name of the "Sirius" star. Out of these 20 cases, 17 cases are located in Makkī Surahs and 3 cases are located in Madanī Surahs.

3-4. Stating the Jurisprudential Issues

Another purpose that Qur'an mentions the natural phenomena and works of divine creation is to express jurisprudence. In this regard, the sanctity of animal meat is sometimes expressed; at other times, worship times of the servants were determined, and sometimes other rules are mentioned by mentioning natural phenomena:

A. Expressing the sanctity and permissibility of animal meat: Animals are one of the earthly phenomena that the Qur'an sometimes seeks to express the sanctity or permissibility of their meat for the consumption of servants by mentioning their names.

1. God in the verse "O you who believe! Fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires" (Al-Mā'idah: 1), eating the meat of all animals is considered halal, except for those mentioned in verse 3 of the same surah and the animals that a Muḥrim person slaughters while wearing Iḥrām.
2. Any halal meat animal that a Muḥrim person catches in the sea (Al-Mā'idah: 96), in this verse, hunting is permitted, the permission to hunt marine animals that are halal meat is mentioned, and sea food is eating anything that is halal taken from the sea. (Farrā', nd, vol. 1, p. 298)
3. Meat of goat and sheep (Al-An'ām: 143)
4. Meat of camel and cow (Al-An'ām: 144)
5. Any halal-meat animal that is hunted by trained animals is halal (Al-Mā'idah: 4). People like Tabataba'i consider only dogs to mean "Trained animals" (Tabataba'i, 1417, vol. 5, p. 201). But Ṭabrasī means any trained animal, including dogs, hunting birds, leopards, etc. (Ṭabrasī, 1993, Vol. 3, p. 249).

The animals whose meat are haram and mentioned in the Qur'an are:

1. Pork (Al-Baqarah: 173); The reason why He pointed out that pork's meat is haram, even though all parts of his body are haram, is that meat is the most important parts of the body. In addition, it means the animal itself (Ṭabrasī, 1993, vol. 1, p. 467). That is, He said the part, but He meant the whole.
2. The meat of any animal that is killed other than in the name of God and for someone other than Him, like idols and the like.
3. The meat of any animal that died due to the horn of another animal (Al-Mā'idah: 3) (Tabataba'i, 1417, vol. 5, p. 163).
4. The meat of any animal that is left over from the hunting of a predatory animal is forbidden unless it is alive and is slaughtered by human. (Al-Mā'idah: 3).
5. Any animal that a Muḥrim person catches on land (barr) (Al-Mā'idah: 96) (Farrā', nd, vol. 1, p. 322).

The natural phenomena used in the expression of jurisprudential laws are:

1- Dryness

"Barr" means dry land (Mustafawi, 1981, under the article Barr) is used 12 times in the Qur'an (11 times in the Makkī Surahs and 1 time in the Madanī Surahs). Out of these 12 cases, 7 cases of "Barr" appeared next to "Al-Baḥr", the other cases also describe a situation where people are trapped in the sea and it is said to rescue them by land. Once again, with the expression "Ṣayd al-Barr" to express the fact that it is forbidden for a Muḥrim person to hunt (Al-Mā'idah: 96).

2- Animals

The relationship between humans and animals is ancient, and the roots of humanity and human affection with some animals should be sought in the life of the first humans. In the Qur'an, all phenomena are interpreted and explained based on God-centeredness. Animals are also viewed from the point of view of divine signs and creations, and it is natural that God's creation has its own special respect. In addition to the fact that seven Surahs of the Qur'an are named after animals such as Baqarah (cow), An'ām (cattle), Nahl (bee), Naml (ant), spider, elephant, and 'Āḍiyāt (running horses). In some verses creation, types, rulings, benefits and their effects are mentioned. In general, animals have been mentioned in the Qur'an 179 times (130 times in the Makkī Surahs and 49 times in the Madanī Surahs).

Baqarah

"Baqarah" means cow (Qarashī, 1992, under the word Baqar) has been mentioned in the Qur'an 9 times (4 times in the Makkī Surahs and 5 times in the Madanī Surahs) and is the name of the second surah of the Qur'an.

Mu'iz

"Mu'iz" means goat (Qarashī, 1992, under the word Mu'iz; Makarem Shirazi, 1995, vol. 6, p. 9) in the Qur'an once (Al-An'ām: 143) along with other quadruped animals. In this verse, God seeks to negate the superstitious rulings of polytheists in the field of cattle and their halal meat, and states that We created these animals - including the goat - for your nourishment (Ṭabası, 1998, Vol. 1, p. 415).

Al-Ḍa'n

Sheep is a quadruped animal that is mentioned in the Qur'an 6 times; once with the expression "Al-Ḍa'n" in the absolute meaning of sheep (Qarashī, 1992, under the word "Al-Ḍa'n"), three times with the word "Ghanam" and twice with the word "Na'jah", both meaning sheep (Ibn Manzūr, 1988, under the word Na'j). Some specifically considered the meaning of "Al-Ḍa'n" as ram and sheep (Ibn Manzūr, 1988, vol. 13, p. 251)

b) Sometimes mentioning the natural phenomena and works of God is in line with determining the worship times of the servants, such as: 1. The time of night prayers is more precisely stated by referring to the time of the decline of the stars, i.e. the last part of the night. "And wait patiently for the judgments of your Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise. And in the night, give Him glory too, and at the setting of the stars!" (Al-Ṭūr: 48-49).

2. From the natural phenomena are white dawn and night in the verse "Eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night" (Al-Baqarah: 187) to express the time of fasting, which has a religious limit from dawn to dusk, has been mentioned.

c) Sometimes mentioning the natural phenomena is in line with expressing Shar'i rulings other than the above cases, which we mention in a list: 1. The natural phenomena of Mount Safa and Marwa in the verse " Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage

to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing" (Al-Baqarah: 158) have been mentioned in order to express the permissibility of Ṭawāf of Safa and Marwa (Ṭabrasī, 1993, Vol. 1, p. 538).

All creatures are rituals and signs that call a person to his creator, but the fact that here only rituals are dedicated to the two mountains of Safa and Marwa, it is understood that what is meant by it are not developmental rituals and signs that all creatures have, but it means two places that God has placed as places of worship (Tabataba'i, 1417, vol. 1, p. 385).

2. The natural phenomenon of water and soil in the verse "and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning and Forgiving" (Al-Nisā': 43) have been mentioned to determine the permissibility of Tayammum on the soil. In this verse, all the cases of the legislation of the Tayammum are gathered; because He pointed out the reasons for needing Tayammum: 1) When returning from washstand. 2) After intercourse with women. The time of permissibility of Tayammum is: 1) When you are sick and water is harmful for you. 2) When you are on a trip, and you do not have access to water (Maybudī, 1992, Vol. 2, p. 516).

"Mā'" means water and has mentioned 63 times in the Qur'an, of which 28 cases (20 cases in Makkī Surahs and 8 cases in Madanī Surahs) simply mean water. In addition, various forms of water such as rivers, springs, seas, or water-related complications such as: foam on water and mirage are also mentioned in different Surahs.

Conclusion

More than ten percent of the Qur'an is devoted to the subject of natural phenomena so that they can be placed in three groups: Earth and terrestrial phenomena including water, river, spring, sea, rock, stone, mud, mountain, soil, land, animals, plants, sky and celestial phenomena such as stars and the moon. And atmospheric phenomena such as wind, thunder and lightning, rain.

By using the book *Al-Mu'jam al-Mufahras* and the list of environmental announcements in the Qur'an, the names and number of natural phenomena used in the Qur'an were extracted and the purposes of mentioning the works of divine creation in the world of creation were investigated.

The verses in which natural phenomena or works of divine creation were mentioned were researched in different interpretations. In order to approximate and familiarize the minds, the Almighty has mentioned vivid and clear examples of nature. Although the philosophy and the main goal and the most frequent mentioning of nature in the Qur'an is the topic of theology, but besides this issue, there are other goals that are presented as a prelude to achieving this main goal, these issues are: "Proving the Prophecy", "Authenticity of the Qur'an and Muhammad (PBUH) Revelation", "consoling the Prophet (PBUH)", "Expressing the Jurisprudential Issues".

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